

**External Evaluator's Report**  
**concerning the**  
**M.A. Programme in Theological Studies**  
**as proposed by the**  
**Department of Theological Studies**  
**Concordia University, Montreal**

**Report submitted by**  
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## GENERAL REMARKS

The plan for an M.A. programme in Theological Studies submitted by the Department of Theological Studies (Concordia University, Montreal) is an attractive, academically credible and, I believe, with some minor revision, a viable proposal. It is supported not only by a well-conceived research orientation, but also by a core professorial team that is remarkably outstanding with regard to its academic credentials, its proven record of achievement in its scientific disciplines and its potential for playing a positive role in advancing higher level studies. ||

Such an M.A. programme would bring distinct advantages not only to the Department itself, but also to Concordia University and the student clientele it serves. Regarding the student clientele, the proposal identifies the need to address the developing self-understanding of Roman Catholic ecclesial experience as it is challenged by the dramatic social and historic developments that have transformed Québec society. Moreover, it has conceived this challenge in quite positive and large terms. First, it views this proposal as a strategy for helping interested students to assess, based on the best available scholarship, the foundations of meaning and value in an extremely diverse world of meaning and value. Secondly, it understands quite well that this enterprise is not one affecting only Québec society, but one whose deeper elements are symptomatic of a larger, more global, contemporary historic experience.

Regarding advantages to Concordia itself, the University would be a privileged location to offer such a programme and with the development of some internal collaboration among its Departments, could develop, as far as I know, a programme that would be unique in Québec. Beyond the special ties with the English Catholic Community that it would sustain and develop by promoting a graduate programme in Theological Studies, Concordia would be in the rare position among Universities in Canada of fielding graduate programmes and promoting scholarship in both Theology and Religious Studies. Academically, the mutual resources each discipline can offer to the other could only add to the quality of such a distinction. ✓ ✓

Finally, regarding the Department of Theological Studies a graduate programme would be a step towards realizing the scholarly potential of its Faculty members, a potential for which there is already substantial evidence. It would help to consolidate and re-affirm the positive character of its own discipline within the University and, furthermore, create an opportunity for mutually beneficial exchange with other departments, their professors and students within Concordia. It appears to me that the link between the Department of Theological Studies and Lonergan College and the role that Lonergan College has already appeared to play in promoting collaboration across disciplines is a concrete sign of real possibilities in this regard. ✓

As a result of my visits and interviews with many members of higher Administration and with the professors and students in the Department<sup>1</sup>,

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1. My agenda for the on-site visit, March 9 & 10, can be found in Appendix A.

I was struck by the genuine good will and positive support for this programme. I was impressed by the number of people, particularly in the Administration of the University, who view this as a real opportunity, not only for the Department itself, but also for the way in which this Department may continue to play a significant role in defining the character of studies and scholarship offered at Concordia.

As external evaluator, I understood that my task was not only to evaluate whether the proposed programme possessed academic integrity and the resources to support it, but also, were I to judge that it did possess such integrity and support, to make recommendations that would help to improve and strengthen the quality of the proposal itself.

In this regard I shall offer several recommendations. In general these recommendations address a) the structure and details of the proposed programme and b) the resources available to offer the programme in such a way that the students may fully benefit from its full potential. Regarding the first, I believe that the academic profile of the programme can be strengthened and indeed, given the identified aims of the programme, needs to be. Further to this point, I will suggest that some clarification is in order concerning some of the academic elements of the proposed programme. Secondly, given the small number of professors in the Department and the time they must also devote to undergraduate activities, and given the importance of mounting a sustainable, attractive and credible graduate programme for the students (especially potentially full-time students), I believe some minimal collaboration needs to be developed with other Departments in the University. I foresee the School of Graduate Studies playing a helpful role in this.

The details of my evaluation and recommendations shall follow the outline of concerns and questions contained in the document entitled Ad Hoc Evaluation Committee Mandate<sup>2</sup>.

## 1. The Proposed Time of Introduction of the Programme

### 1.1 Date:

The proposal recommends implementation by September 1993 or September 1994. In my judgement September 1994 is possible and more realistic. I suggest this in light of my recommendations below, in light of the levels of approval that seem to be yet required and in light of the importance of taking the necessary time to secure that all elements (e.g. organizations to support practicum, specific course offerings, publicity, etc.) are in place to offer a strong programme.

## 2. Curriculum

### 2.1 Objectives:

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2. See Appendix B.

I find the Objectives of the programme (p. 13)<sup>3</sup> to be well-stated, especially as articulated in paragraph 1 of Section 6 of the Proposal. However, I do not think that too much should be made of the difference between Option A and Option B (see my remarks below, p. 9). I recommend that paragraph 3 focus positively on the skills both Options can develop and less on the differences between the two Options. //

Example: "Both Options of the programme offer the student an Introduction to the practice of theological research and a deeper knowledge in a specialized topic of theological and ecclesiological studies. Students will acquire a deeper understanding of theological foundations and an understanding of the Church which will enable them to think and act creatively within it." ✓

## 2..2 Academic Content

In general, the curriculum is well-structured. In both Options there is a set of linked activities that lead the student from initial registration in the programme to completion. For example, the Method in Theology course, beyond orienting the student methodologically in the programme, is intended to help students to identify an eventual thesis topic. The Reading Course is also linked to the development of the thesis. Additionally, a seminar in the area of ecclesiology, reflecting the emphasis of the programme, is required. Finally, the seminars in Theology (THEO 620-659) are defined with regard to the students Thesis topic (p. 14). ✓

This being said, I still find some discrepancy between the specialized profile described in the proposal (i.e. ecclesiology)<sup>4</sup> and the outline of requirements for the programme (p. 14-15). Compared to the definition of a specialized profile in ecclesiology, I find the curriculum requirements defined in both Option A and Option B to be quite general and to reflect, on the surface, more the requirements of a general M.A. in Theological Studies<sup>5</sup>, than a specialized profile in ecclesiology.<sup>6</sup> // ✓

3. Unless otherwise indicated all page references are to the document of the Proposal submitted by the Department of Theological Studies.

4. This emphasis is found on pp. 9, 10, p. 22 (8.3). ✓

5. Note, for example, that in Option A the 3 seminars in Theology may be taken within the Theology Department or outside it (p. 14, 7.4(b)). The same applies to Option B. Yet the Proposal specifically mentions not wanting to offer a general M.A. in Theology (p. 9). ?? ✓

6. The proposal does indicate, as I said, that there is a linked series of activities leading toward research in ecclesiology. However, many of these activities are defined in relation to the student's own work and less in relation to the general structure of the programme as such. In my judgement, a programme whose elements are governed by the student's own research topic belongs at the doctoral level. At the M.A. level, I think that the programme itself should determine these elements. ✓

Given my review of the curricula vitae of the Faculty members and given my discussions with them about their interpretation of the profile, I believe a sharper profile in ecclesiology can be proposed which would more clearly identify what specific contribution and research strengths each of the professors has to contribute and how, in turn, this can sharpen the image of studies offered in this profile.

According to the Proposal (p. 14-15)

Option A (thesis) requires:

Foundation Course (3 cr.)

3 seminars (9 cr.)

1 seminar in ecclesiology (3 cr.)

1 reading course (3 cr.)

Thesis proposal (6 cr.)

Thesis (21 cr.)

Option B (professional non-thesis) requires:

Foundation course (3 cr.)

3 seminars (9 cr.)

1 seminar in ecclesiology (3 cr.)

3 optional course-seminars (9 cr.)

Practicum (9 cr. - includes 3 cr. Reading course)

Research Paper (12 cr.)

### Recommendations relating to Option A (Thesis Option)

#### Recommendation 1: General Definition of Courses

I would recommend that the programme retain the Method in Theology course, but that the first series of courses "Topics in Theology" (620-659) be redefined and related to the defined "Topics in Ecclesiology" (660-679).

For example, take for granted the profile in Ecclesiology and define a set of courses as follows:

The Church and Scripture

The Church in History

The Church and Christian Tradition

Topics in Ecclesiology:

e.g. Ecclesiology of Vatican II

Issues in the Church and Social Justice

Church and Ethical Issues

Ecclesiology and Systematic Theology

-study of major author (e.g. Rahner, Dulles, Congar, Kung, Schillebeeckx, etc.) or theme.

There are indications within the Proposal for moving in this direction. For example, the Proposal refers to the fact that the 3 seminars in Theology that will introduce students to the "methods at work in these diverse areas" (e.g. scripture, history, systematics... (p. 14, 7.4(b)). Given, with this, the outline of the courses under "Topics in Ecclesiology", it appears to me that both series of courses and seminars could be consolidated into a more defined profile around ecclesiology.

Further, this would accentuate the distinct contribution each member of the Department would make to the profile. The Department has very strong professors in Scripture (Garnet, McEvenue), History (Bright, Garnet, Kannengiesser), Systematics and issues in Contemporary Ecclesiology (Morozuk, Potworowski, Hofbeck). Moreover, based on my interviews with the professors, I believe that they are all fundamentally interested in, and committed to relating their research to the interpretation of Christian community.<sup>7</sup>

#### Recommendation 2: Core Curriculum

In order to give students a good formation in this profile of studies, I would therefore recommend that each student be required to follow: at least one course in the area of Church and Scripture; at least one course in the area of the Church and History or the Church and

7. In addition, I believe that this would serve to clarify what the Proposal means by "ecclesiology". The proposal focuses on Church as "interpretative community" (p. 2). The structure of the programme which highlights more sharply the resources of the Department (viz. scripture, history, systematics) could render a bit more concrete this definition by showing how ~~these different specialties~~ can help to shape a contemporary self-understanding of ecclesial community in its existing contexts.

Christian Tradition; at least two courses from among those listed under Ecclesiology and Systematic Theology. ✓

The core curriculum (15 credits), then, for both Option A and B would consist of five courses: the Methods in Theology course and 4 others. Parenthetically, this may also respond to the question that was raised by one person, namely, why isn't there a comprehensive exam? If the structure of the programme accounts for several dimensions (viz. method, scriptural, historical and contemporary approaches) then it can be said that the objectives of a comprehensive exam are already fulfilled. //

Furthermore, this may help to clarify the Proposal's reference to the use of Lonergan's method as this concerns the general orientation of the programme. It would help in two ways: first, it would define the methodological orientation of this specific programme itself<sup>8</sup>; secondly, it would demonstrate how the programme defines itself as a programme in theological studies in relationship to other disciplines within the University, how it formulates questions, defines data, develops strategies of interpretation, etc. that are specific to Theology.<sup>9</sup> ?

### Recommendation 3: Reading Course

In addition to the core curriculum, retain the Reading Course. I think it an excellent idea that it is given a specific focus, namely, the "topic area of their thesis question" (p. 15, 7.4 (d)). As such, it would contribute to and accelerate the student's research and contribute to the definition of the profile.

### Recommendation 4: Thesis Project

I would retain the activity but not allocate a specific credit value to this. Option A of the proposal recommends a 6-credit Thesis Project. I have never seen this much weight attached to preparation of a Thesis Project, especially at the M.A. level. I am aware that 10 credits were allocated for the project in the existing arrangement with the Université de Montreal. However, I find this excessive. Furthermore, there is little tradition for this at Concordia. In my discussions with

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8. I believe more can be made of how Lonergan's work defines the use of functional specialities. Among the 8 specialties Lonergan identifies in his text Method in Theology, history, dialectics, foundations, systematics and communications could easily be lined up with the resources of the Department in order to demonstrate how students are led from basic questions about the Church, to relevant data for developing responses, to interpretation of data, through the structure of religious experience and on to contemporary self-understanding in systematics and communications. }

9. This point should be kept in mind when I refer to collaboration among disciplines at Concordia later on in my report (p. 7 & Sect. 3..5, p. 15).



Dr. Stevens only two other programmes allocate credits to a thesis project and in both cases the credit value is 3. Personally, I would not support a move in this direction. However, if Concordia is prepared to accept this emerging tradition, then, indeed limit it to 3 credits<sup>10</sup>.

Recall, also, that 3 credits have already been allocated to the Reading Course which is designed to help the student define his/her thesis topic and that the Method in Theology Course intends to help the student to develop a proposal as well (p. 18)<sup>11</sup>. ✓

From my discussions with officers in the School of Graduate Studies, it appears that the model 21 credits for thesis and 24 credits for course/seminar work is a useful one. If this is the case, I would still hesitate to use a "Thesis Project" proposal to fill in the number of credits. To be sure, the student must still present a proposal for approval. However, should it be a "credited" activity or, perhaps, as is already indicated in the Proposal, could it be done in the context, or as a result of, the Reading Course? //

#### Recommendation 5: Optional Courses and Collaboration

The above recommendations account for 39 credits: 18 attached to courses (methods, core curriculum, Reading Course); 21 to thesis. The remaining 6 credits could simply be optional courses, offered from among other graduate courses in the Department or related courses in other Departments.

If the remaining courses are to be selected from among other courses offered by the Department, this may present a specific problem: resources. The proposal indicates that the Department will offer 4 or 5 courses a year. (p. 17, 7.6.1) If one of these courses is always the Method in Theology course, that would leave then only 3 or 4 other courses, courses that would be part of a core curriculum<sup>12</sup>. // } ✓

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10. One example from the Graduate Calendar (p. 123) is: Education, CHST 697 Thesis Proposal (3 credits).

11. It appears to me that part of the reason for this situation is the Québec Ministry of Education requirement that each Master's programme consist of 45 credits. A Master's programme consisting of 6 courses and a thesis is already adequate. However, when Departments have to allocate credits to a total of 45, it becomes understandable that every academic activity will be weighted by credit. I believe that this also accounts in part for the lack of consistency throughout graduate programmes in Concordia (from what I can tell reading the Graduate Calendar) as regards the credit value of specific activities (e.g. theses can range from 15 credits (Religion) to 29 credits (History); seminars anywhere from 3 to 8 credits, etc.).

12. Perhaps, it was in face of this reality of limited resources that the proposed programme remained quite general in structure, even though it promised a M.A. programme in ecclesiology. Given my definition of 18 credits above, it would take all of 5 courses every year to meet this minimal demand if a full-time student were to take only 3 courses per trimester. ✓

An alternative would be to identify related graduate courses in other Departments at Concordia. In a couple of places, the Proposal invites this consideration (e.g. p. 14, 7.4.(b); p. 16-17, 7.5.1, paragraph 2; the existence of the T.R.E.S. programme (p. 6; Graduate Calendar, p.239)). Moreover, I believe there is good reason for doing so: it would enhance the profile, strength and character of ecclesiology. *at McGill*

For example, the Proposal emphasizes the importance and suitability of a profile in ecclesiology given the dramatic transformations that have taken place in Québec society. Why not, then, go to the Departments of Religion, History, Philosophy or Sociology (to name only a few obvious ones) and identify courses that deal with the history or contemporary situation of Québec society. Or, identify courses in the Religion Department that give students a good idea of those main-line religions or religious movements that are redefining the cultural and religious landscape of Québec society and culture. In my view, this would add a significant quality to the formation of students in the programme. By giving students an opportunity to study what is going forward in society from the perspective of social sciences, this would help clarify the specific context within which they are invited to study the issue of ecclesiology in Québec society<sup>13</sup>.

Furthermore, given the limited number of Faculty in the Department in relation to credits to be offered by the programme, I believe that a more formal arrangement should be worked out within Concordia itself (i.e. among the Departments themselves)<sup>14</sup>. Perhaps an arrangement between the Department of Theological Studies and other appropriate Departments, with the assistance and approval of the School of Graduate Studies<sup>15</sup>, could be worked out whereby a standing list of selected grad-

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13. Further, this would be consistent with an understanding of the functional specialty "communications" in Lonergan's method. Since Lonergan refers specifically to the task of the self-constitution of the Church with regard to this specialty, and since the Proposal links its method to Lonergan's method, I would think that this strategy would be entirely appropriate to the programme of studies proposed by the Department of Theological Studies.

14. This being said, I would argue that Theology and Religious Studies are two distinct academic disciplines. Theology possesses sets of questions, data, horizons of meaning, corresponding strategies and foundations for acts of interpretation, etc. that define it as a methodologically distinct and autonomous scholarly discipline.

15. I mention this because there appears to be a bit of a "history" concerning the relationship between the Religion Department and the Department of Theological Studies (see, for example, Proposal pp. 1, 9). From what little I know about this, the School of Graduate Studies may play a helpful role in promoting new strategies of collaboration.

uate courses from these other Departments could be made available to students registered in the M.A. in Theological Studies. In this way some pressure would be lifted off the shoulders of the Department of Theological Studies.

For further reflections on this see the section below on Faculty Resources.

#### Summary of Recommendations 1 to 5: Curriculum, Option A

- 1 Method<sup>s</sup> course: THEO 603 Method in Theology (3 cr.)
- 1 Course: Church and Scripture (3 cr)
- 1 Course: Church and History
  - or- Church and Christian Tradition (3 cr.)
- 2 Courses: Topics in Church and Systematic Theology (6 cr.)
- 2 Optional Courses: preferably from among related graduate courses identified in other Departments (6 cr.)
- 1 Reading Course: (3 cr.)
  - aim: prepare thesis proposal
- Thesis (21 cr.)

#### Recommendations relating to Option B (Non-thesis Option)

The specific reasons for proposing Option B are ambiguous. The Proposal says at one point that Option B is more professional in nature (13); at another point it says that Option B is designed for part-time students (10); at another point it refers to those who have not demonstrated a capacity for writing a thesis (11).

The merit and value of such an Option stand on their own. In fact, it may be more and more preferable to invite students to select this Option instead of the Thesis Option. In my experience, universities are being encouraged to fast track students who have a talent for research through the M.A. programme. Promising students should not be spending two to three years writing an M.A. thesis. As long as there is a good research component to the programme, I do not believe it should be valued inferior to an Option with thesis.

In fact, given the aims of the programme identified in the proposal, this Option may be the more attractive since it offers both a practicum and research activity. Increasingly, a theological reflection informed by the praxis dimension is assuming more and more prominence. The practicum responds to such a value. I believe that a programme that would include such a feature would stand out among existing programmes in Theology.

#### Recommendation 6: Core Curriculum

For reasons stated above in relation to Option A, I recommend the same core curriculum without the Reading Course: 15 credits.

### Recommendation 7: Practicum and Reading Course

As mentioned above, I believe there is good reason for retaining this feature of Option B. A few more words of clarification in the Proposal with regard to how the Department understands the students' participation, involvement and evaluation would be helpful. Also, the logic by which the Reading Course is linked to this activity needs to be clarified. Based on my discussions with members of the Department, there is good reason for this (viz. a theological reflection accompanying the activity in order to help the student to identify and to evaluate important theological issues related to forms or dimensions of ecclesial praxis).

Further, I believe the proposal should outline more exactly what arrangements will be in place in order to place the student in the practicum and what kind of supervision or assistance will be given to the student<sup>16</sup>.

### Recommendation 8: Research Paper

This is an excellent feature of Option B and should be maintained. From my experience, this component would normally allow qualified students into a Ph.D. programme in North America.

Further detail, however, should be given on the precise structure and stages of this activity: how it will be planned, approved by the Department, executed, supervised and evaluated. It appears that some of this is intended to be addressed in the Method in Theology Course (p. 14, 7.4 (a)). I am not sure that the Method in Theology course is the best place to "administratively oversee" these components.

As mentioned above, I believe that the Method in Theology course should be more modest in its aims and objectives. However, the idea of linking the work of the Research Paper to a course activity is an excellent one.

Perhaps the stages leading up to the definition and planning of the Research Seminar would be better linked to one of the Seminars. For example, those registered in Option B could use the written paper required by one of the Seminars to identify and outline the importance of a specific Research Project which then would define the activity leading to the writing of a Research Paper (see p. 16, 7.4.4, where this is already suggested).

I recommend, in addition, that in order to highlight the research character of this activity the paper be evaluated by at least 2 profes-

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16. One example given to me was that a student could be placed in the context of hospital chaplaincy. Some thought should be given to whether, in such a case, a code of Ethics (informed consent, confidentiality and anonymity, etc.) or an Ethical Review mechanism will need to be identified and developed. It appears, however, that this would be the exception.

sors, one of whom is the Director of the Research Paper. In this case, an appropriate procedure would have to be identified which would define how the final grade for this paper would be calculated and whether each professor's evaluation would carry equal weight in the calculation of the final grade.

#### Recommendation 9: Optional Courses and Collaboration

The core curriculum (15 credits), practicum with Reading Course (9 credits), and Research Paper (12 credits) account for 36 credits.

The balance, 9 credits, may be satisfied by following options as defined in Recommendation 5 above. I would highly recommend that, in the case of this Option, at least 6 credits be selected from identified courses in other Departments for the same reasons as those elaborated above.

#### Summary of Recommendations 6-9: Curriculum, Option B

- 1 Method course: THEO 603 Method in Theology (3 cr.)
- 1 Course: Church and Scripture (3 cr.)
- 1 Course: Church and History
  - or- Church and Christian Tradition (3 cr.)
- 2 Courses: Topics in Church and Systematic Theology (6 cr.)
- 3 Optional Courses: preferably at least 2 from among related graduate courses identified in other Departments (6 cr.)
- 1 Practicum and Reading Course: (9 cr.)
  - aim of Reading Course: related to activities of Practicum
- 1 Research Paper (12 cr.)

#### 2..3 Details of Courses and Requirements<sup>17</sup>

##### a) Admission Requirements:

i) The Proposal states "An honours or major degree.." (p. 14, 7.1). It should be one or the other since the requirements in each are quite different (honours = 60 cr.; major = 36 cr.).<sup>18</sup> Likely, an honours degree.

ii) The Proposal states "Only students with sufficiently high standing and the ability to write a thesis have thus far been accepted" (Option A) (p. 11, 4.4). I find this a useful guide when admitting students to one Option or the other. It should not however, be used to lower the research value of Option B with regard to Option A.

17. Given the standard requirements identified in the Graduate Calendar, I am not sure how much really needs to be spelled out in the Proposal about them.

18. Reference: Undergraduate Calendar, Concordia University p. 342 (31.330) Theological Studies.

11i) Some mention should be made regarding a policy of advanced standing. Were a student to apply having already completed graduate credits in Theology, what kind of recognition and up to how many credits would be granted? (See policy in Graduate Calendar, p. 25). ✓ ?

b) Residence Requirements:

I do not understand why there would be one requirement for full-time students and another for part-time. It appears, from the explanations given in the Graduate Calendar, that Residence for an M.A. is tied to minimal length of registration in the programme. (Graduate Calendar, cf. p. 26, Sect. 3 and p. 442) ✓

c) Programme Procedures (perhaps better defined as Admissions Procedures):

Regarding application for admissions (p. 14), is it necessary to hold strictly to these deadlines? (See e.g. Graduate Calendar, p.26). It does not take much time to process an application for an M.A. programme and you do not want to turn away potential candidates. 24

Are there procedures within the University that define what a complete application consists of (e.g. letters of reference, official transcripts, etc.)? If not, it might be wise to specify what they are at this point. ✓

d) Degree Requirements:

Besides what I wrote in 2..1 above I would recommend the following:

i) Course descriptions

Brief course descriptions should accompany every new proposed course. The only description presented is for THEO 603 Method in Theology. ✓

ii) THEO 603 Method in Theology

Regarding this course I would recommend that the description be much briefer and to the point.

Example: THEO 603 Method in Theology

The meaning and definition of Method in Theology: basic categories, notions and operations, contemporary developments and issues. Special attention will be given to the study of Bernard Lonergan's text Method in Theology, its application to, and its significance for, studies in ecclesiology.

The above is simply a suggestion. The course description on p. 18 resembles what you would find in a student handbook rather than in a general calendar or programme proposal. However, the descriptions presented on p. 19, 7.6.3 are excellent, but they are examples of past courses offered. ✓

Further, I would recommend that the description of this course Method in Theology (p. 14, 7.4 (a)) not be tied to thesis, practicum or research activities as such in the programme. As a 3-credit activity, it would become responsible for too much. Let that burden be carried by other activities in the programme as recommended above. ✓

### iii) THEO 695 Reading Course

This is referred to on p. 15, 7.4, Option A (d); on p. 15, 7.4, Option B (e); on p. 16, 7.4.5. It needs to be defined more consistently and clearly. For example, in Option A it will help with the definition of a Thesis Topic; in Option B it will help with a theological reflection on praxis. Perhaps, given these two distinct aims, there should be two course codes, one for Option A, one for Option B. ✓

### iv) 7.4.1 Comprehensive Examinations

Recommendation: if it is not going to be offered, do not refer to it. Why raise unnecessary questions in a Proposal? ] *explan.*

### v) 7.4.3 Thesis

No length for the Thesis is mentioned. I recommend a length of 80 to 100 pages. I think it important that such a length be defined and respected. Otherwise, students may end up writing doctoral level theses. If the Department is not offering a Ph.D., vigilance might have to be maintained in order that students not end up working at a "Doctoral" level in a Master's programme.

### vi) 7.4.4. Research Paper (Option B)

The Proposal refers to a "research paper no longer than fifty pages." I would suggest that a minimum length be introduced, e.g. "between 40 and 50 pages". Further, I recommend that it be evaluated by two professors in order to accentuate the research dimension of this Option. This would be helpful for students going on to Ph.D. programmes. (See Recommendation 8 above.)

### vii) Deadline

I recommend that an additional section (e.g. 7.5.3) be introduced in order to define a deadline for completion of all requirements in the programme (e.g. 5 years from the date of initial registration is the existing policy at Concordia -- Graduate School Calendar, p. 442). / ?

### viii) Seminars, Seminar-Courses

Both terms are used throughout the document. In my discussion with members of the Department, I found no clear pedagogical distinction between the title "Seminars" and "Seminar-Courses". I recommend that one or the other be used. However, I do think there is a useful pedagogical distinction between a Seminar and a Course. A Seminar focuses on students' own research and participation while a Course focuses on the ✓

professors' responsibility to present the state of a question and basic issues.

ix) Existing course descriptions as found on pp. 18-19 can be placed in an Appendix. They represent helpful background information, but are not essential to the details of the Proposed programme.

ix) I assume that the existing regulations of the School of Graduate Studies as found in the booklet Thesis Preparation and Thesis Examination Regulations would apply to this programme.

### 3. Faculty

#### 3.1 Academic Qualifications:

The members of the Department of Theological Studies constitute a highly qualified professorial group. All possess recognized Doctorates in their fields of studies, and all are actively involved in research in their field of Theology. The diversity of their specializations, research interests, and approaches to theological studies define a promising, healthy and stable environment for graduate students.

#### 3.2 Experience and Competence of the Members of the Department

For members of any department of studies I find their accomplishments impressive; for members of a department which, to date, has concentrated on undergraduate studies, I find their accomplishments outstanding!

As indicated in their c.v.'s, all members are actively involved in publishing, research, professional Societies in their fields or collaborative ventures (e.g. Lonergan College) which bring together scholars in various disciplines of research.

The number of research projects in which members are involved is truly remarkable: Bright (The Bible through the Ages), Hofbeck (especially regarding the Church in Québec, which is no small feature given the nature of the proposed programme), McEvenue (International Scripture Commentary), Moroziuk (Ukrainian Church), Potworowski (Chenu and French Catholicism), Garnet ("exilic soteriology").

In addition, the presence of adjunct professor Charles Kannengiesser, a scholar of international reputation, renders the Department a distinction that makes it unique in this field of studies. ✓

#### 3.3 Fields of Specialization of Members of the Department

I concur with the outline of specializations provided on pp. 6 & 7 of the Proposal. Moreover, given the defined field of specialization, a stronger case can be made for the resources each professor brings to the programme. For example, a study again of the individual c.v.'s demonstrates (publications, research activities and addresses at Learned Societies and Conferences) that the Department is strong with members



who have high level research competence in historical studies: Bright, Garnet, Kannengiesser, Moroziuk; high level research competence in Scriptural Studies: Garnet, McEvenue; and high level research competence in Systematic Studies; Hofbeck, McEvenue, Potworowski. Additionally, each can competently work in related disciplines as secondary specializations (e.g. besides the double reference to Garnet and McEvenue above, Hofbeck in Moral Studies; Potworowski in Historical Studies; Moroziuk and Bright in Systematic Studies).

A review of the specializations of members of the Department was one of the strongest reasons why I recommended a further definition of the proposed programme's Profile of Studies (viz. Church and Scripture, Church and History, Church and Systematics). It would serve to highlight even more the distinct research each professor offers within the field of ecclesiological studies and how in turn, the students would benefit from a clearer collaboration of these resources in a coherent plan of studies.

### 3..4. Experience in Graduate Level Teaching

The Proposal indicates that the Department has been involved in an interim graduate M.A. programme with l'Université de Montréal (p. 8.). As a result most members have had experience teaching, directing research, and evaluating graduate students (p. 7). The experience of each should, however, be more clearly identified in each professor's c.v.

The proposal also refers to courses already offered by some members (pp. 18-19). But it is ambiguous whether all these were graduate level courses.

I wish to add in this context how impressive I found the few students whom I met during my visit in the Department. While I spoke with three<sup>19</sup>, I was struck by their commitment to studies and the level of their theological formation.

### 3..5 Size of Department Relative to Proposed Programme and Student Numbers

This is one of the most problematic issues in the Proposal.

Given their commitments to an undergraduate programme (24 courses in 1992-93) and a proposed graduate programme (at least 6 courses/year) the Department may be a bit small.

I assume that the M.A. programme would generally take two years (or 4 trimesters of full-time work) to complete.

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19. Two are in graduate level studies in Theology; one full-time, the other part-time. The third is currently completing his honours programme in Theology.

Given my recommendations regarding programme content above, the Department would have to offer at least 6 courses<sup>20</sup> per year<sup>21</sup>. For a full-time student<sup>22</sup> the programme would have to offer at least 8 distinct courses over this two year period, if there were no collaboration with other Departments at the graduate level (see, for example, the number of courses required in Option B). The Proposal recommends that at least 4 or 5 courses be given per year. I believe this to be insufficient<sup>23</sup>.

Besides these activities, the Department would have to ensure that enough academic time be dedicated to Reading Courses, Direction of Research Papers/Theses and Direction of the Practicum, not to mention evaluation of theses, project approvals, etc. These requirements will be in direct proportion to the number of students who will register in the programme. The proposal anticipates at least 8 new students each year.

Either the Department will have to offer more activities at the graduate level or it will have to look for some help.<sup>24</sup> I do not neces-

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20. 1 in Method in Theology, 1 in Church and Scripture; 1 in Church and History (or Christian Tradition); 2 in Systematics.

21. I am guessing that this is one of the reasons why the proposed curriculum of studies as a whole tended to remain a bit more general rather than focus more on ecclesiology. It would be difficult given the resources of the department to offer specifically defined courses over a limited period on a regular basis.

22. Speaking with members of the Department, I was struck by the emphasis they placed on the fact that their real clientele would consist of part-time students. I do not think the distinction should be so prominent for setting up a graduate programme, and I do not think that this distinction should be used to create an Option B in which profile they anticipate most of their students will register (See p. 10, (3.3.)).

23. During my discussion with the students, I found that there was already some concern on their part regarding the number of courses available and the fact that there were presently no graduate courses offered during the day. (See note 28 below).

24. I found some inconsistencies regarding the graph on p. 22 (PRESENT AND FUTURE WORKLOAD) of the Proposal. First, the numbers in the vertical columns do not add up. Column 1 adds up to 72 credits; column 5 adds up to 69. Furthermore, by comparing the figures under "Present Workload" with the "Theological Studies Calendar 1992-93" I found that Kannengiesser is not listed as teaching an undergraduate course, that McEvenue is actually teaching 9 credits this year, that Moroziuk is teaching 6, not 12 and that Spicer is teaching 15 not 12. I am sure all this can be sorted out but it may be good to have a more exact picture of what really will be required for undergraduate teaching vis-à-vis graduate teaching and how many credits the Department will be called on to teach.

sarily agree with the statements made on pp. 21 and 23 (9.3) which anticipate no new workload or course load for the Faculty<sup>25</sup>.

To be sure, it is up to the Department to find solutions to this problem, however, given my evaluation of the dossier and discussions during my visit to Concordia, I would suggest a couple of avenues:

1) Collaboration with other Departments (e.g. Religion, History, Philosophy, Sociology etc.)

I have already indicated above why this would be more than merely an administrative solution; it could also contribute to the viability and strength of the profile of studies itself. Much is made within the "Dossier d'opportunité" of the suitability of such studies given developments within Québec society. Collaboration with other Departments that specialize in studies that deal with Québec society (e.g. History of recent developments in Québec; Sociology of social, cultural or religious demographics; study of other main Religions in Québec e.g. Islam, Jewish Studies; perhaps even a course in Québécois Literature...) would be of considerable value for students, one of whose major foci of studies is the Church in Québec.

From speaking with members of the Administration at Concordia, I would further recommend that, at first, the nature of this collaboration be defined with the help of the School of Graduate Studies and that assurance be given that such courses can be followed with profit by students in Theology.

I underscore this because, based on my interviews, there appears to be some hesitation regarding forms of collaboration between Theological Studies and other Departments (See, for example, p. 9).

I am not completely familiar with the history of the relationship between the Department of Theological Studies and the Department of Religion since the merger of Loyola and Sir George Williams University

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25. In the course of my discussions with members of the Department, I came up several times against a questionable assumption, namely, that most of the students who register in this programme will be part-time (see also projection figures in the Proposal, p. 11). Therefore, the projected number of courses needed to be offered each year was, in part, a function of anticipating part-time students. However, I do not think a graduate programme can be set up with such an assumption. It must first think of its potential full-time students and plan to offer them an interesting viable programme that can be completed within a reasonable time.

became Concordia University. However there does appear to exist some concern whether collaboration is viable<sup>26</sup>.

Collaboration appears to me to be a real possibility for three reasons. First, in all my discussions with the higher administrators of the University (Dean of Arts and Sciences, Dean of the School of Graduate Studies, Vice-Rector Administration), such a collaboration would be welcomed and deserves to be promoted.

Secondly, in speaking with members of the Department of Theological Studies and having read the proposal which several times refers to collaboration (e.g., p. 8, 17), there is a genuine openness among a significant number of professors to such a strategy.

Finally, structures of collaboration of this kind already exist within Concordia. There is the T.R.E.S. programme (Calendar p. 239)

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26. There is concern regarding the distinct character of theological studies vis-à-vis studies in Religion that may tend to follow more a social sciences model of investigation (See also note 14 above).

There is concern whether students from Theological Studies can be accepted in graduate courses in other disciplines and whether they would likely be able to succeed at a graduate level in these courses. This is something that needs to be identified and worked out.

There is some concern regarding the kind of academic formation (e.g. relevant set of questions and resources drawn on in order to answer these questions) students receive in Theology as compared to other Departments and vice-versa. As long as a solid core of the M.A. programme remains linked to courses in Theology, I see no problem here. Moreover, the benefits to students who will be exposed to the methods of other disciplines can only add to and enrich their theological reflection.

There is some concern regarding the attitude of other disciplines to Theology, given the fact that the questions of Theology are related to the traditions of a believing community. This can take the form of suspicion of a lack of objective research in Theology or suspicion towards the institutional structures of the Church, in this case the Roman Catholic Church. Some education may be in order here, both regarding the respectability of Theology as an academic discipline in a modern university and a professional respect for an institution like the Roman Catholic Church and its heritage. It should be added that one of the benefits of increased collaboration would be the opportunity for students in other Departments to follow courses in the Department of Theological Studies (e.g. course in Method, course in Church and History, Modern Systematic Thinkers, etc.).

Finally, there is some concern over the mechanics of possible collaboration. For example, could selected courses be timetabled in order to facilitate students from the Department of Theological Studies registering in these courses?

Other departments already advertise such collaboration: e.g. Religion, Philosophy, English and Humanities, (Graduate Calendar, pp. 156, 185, 224; see also Proposal p. 8, 3.1.2).

2) In order to free up a maximum number of resources at the graduate level in Theological Studies, I believe some thought might also be given to working out a structure of collaboration for undergraduate programmes. Students registered in Theological Studies could surely select a limited number of options from, for example, the Religion Department and have these courses count towards the number of credits required in their discipline. Perhaps in this way, the Department of Theological Studies could reduce the number of undergraduate courses it is required to offer and dedicate a little bit more time per year to teaching at the graduate level. } /

#### 4. Library

A note on the Library Report: the principal report prepared in February 1989, and the supplemental report prepared in December 1992 indicate that they were prepared within a "short time frame" (on p. 1 in both reports). This is a bit perplexing given the length of time between February 1989 and December 1992. ||

##### 4..1 Size and Coverage

According to the Librarian's report, it appears that an adequate collection is available for M.A. level studies in Ecclesiology as defined by the "Selection Policy for the Department of Theology ... revised 1987<sup>27</sup>. (Feb. 89 Report, pp. 7, 11; Dec. 92 Report, p. 5) My quick scan of the library holdings through the Concordia computer system seems to list a substantial number of monographs in this area of studies, as well as a list of the monographs of major theologians.

Further, if students are assured access to other major libraries in the city, for example, l'Université de Montréal and McGill, there should be sufficient library holdings to cover M.A. level research in this field. ✓

##### 4..2 Additions

The Library Report admits (Dec. 92 Report, p. 8) that an increase in budget dedicated to Theological Studies will be needed to maintain holdings at current standards.

#### 6. Plant and Equipment

I would support the Proposal's statement concerning Research Space (p. 23, 9.4). I think it important that Graduate Students have a comfortable place where they can meet for discussion, etc. ||

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27. Referred to in the Feb. 1989 Report, p. 7.

## 7. Students

### 7..1 Sources and Estimate of Number of Students

This would be a unique programme in Montreal. Given the population base and the number of students currently enrolled in Theology at the undergraduate level, there should be sufficient market to mount an M.A. programme in Theological Studies. The presentation in the "Dossier d'opportunité" (pp. 10-11) appears well-founded, although I did not receive Appendix A as indicated in the Proposal.

The proposal projects approximately 8 new students per year. I believe an attempt should be made to attract to least 10 new students each year. Furthermore, I am concerned and somewhat disappointed by an emphasis among department members that their target audience is mostly part-time students.

Such a targeted audience may not create a good core of graduate students who would sustain, by mutual discussion and support, a research climate in the Department. I wonder whether the Department is underselling itself. Would a well-conceived and attractive graduate programme not perhaps create a student clientele<sup>28</sup>?

Were this practice to continue I think it would be difficult to attract full-time graduate students in Theology<sup>29</sup>.

#### 7..1.a Financial Opportunities for Students

It appears that a significant number of the professors have obtained research grants that permit hiring research assistants. See, for example, p. 22, 8.3, the report from the Office of Research Services dated Dec. 10, 1992, and the reference to other sources on p. 24, 10.1.

### 7..2 Relevance of Programme to Local and National Needs

The Proposal presents a programme which is addressed principally, although not exclusively, to the English Catholic population in Québec and which defines itself in relationship to current developments within Québec society, although these are viewed to be indicators of wider, present-day, historic and global developments. As I mentioned in my opening remarks, within the context and given the wider resources of

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28. In line with this point, I would be cautious about anticipating that all graduate courses be offered in the evening. The proposal does not mention this. However, in studying the current information booklet "Arts and Science: Theological Studies 1992-93" put out by Concordia, I noticed that all the graduate courses are offered in the evening.

29. I would re-iterate my concern here that the distinction between full- and part-time students not be used as a principal reason to distinguish between Option A and Option B (see Proposal, p. 10).

Concordia University, such a programme would be distinct in its kind and, in my judgement, respond to a real need. In this regard I support the rationale advance in the "Dossier d'opportunité" (pp. 4-6; 8-10).

8. Not applicable.

## 9. Future Development

### 9..1 Future Faculty

Beyond what I stated under 3..5 above, I have added this point to development due to the average age of the members of the Faculty.

The ages of the members based on c.v. information are:

Bright: 56  
Garnet: 60  
Hofbeck: 55  
Kannengiesser (adjunct): 67  
McEvenue: 62  
Morozuk: 57  
Potworowski: 40

Avg. age all: 57  
Avg. age without Potworowski: 60  
Avg. age without Potworowski and Kannengiesser: 58  
Avg. age without Kannengiesser: 55

I realize that there is no legal retirement age in Québec. However, it appears that within two generations of M.A. students, a majority of members of this Department will be close to "normal" retirement age. I believe that some consideration needs to be given to the future of this programme from the perspective of the ongoing availability of qualified professors in this discipline.

How does the Department view this programme within a longer heritage of Theological Studies at Concordia? What thought has it given to the professors and their qualifications for the future of the Department? And, finally, is the University itself willing, in view of promoting Theological Studies at Concordia, to replace any retiring members from this Department with professors in this discipline and professors who will promote the profile of studies defined by this proposal?

## General Remarks on the Presentation of the Proposal

In General the Proposal is well designed. In order to tighten up some of its sections and avoid some duplication, I recommend the following:

### Introduction (pp. 1 to 3)

a) Focus more clearly on the historical background in the first two paragraphs (e.g. bring information on p. 2, second half of paragraph 4 up to the beginning); identify the two campuses without necessarily mentioning why a merger of Religion and Theological Studies has not taken place. Nevertheless, identify the fact that in establishing Concordia University, the tradition of the academic Department of Theological Studies was maintained and explain how this is part of the heritage the comes with the "Loyola Campus".

b) Structure the logic for offering an M.A. in Theological Studies that moves from the more general to the more particular in such a way that the movement is from the general need to the specific methodology of the programme. ✓

For example:

i) eliminate paragraph 1 on page 2;

ii) once the area of "ecclesiology" has been defined, identify the need (p. 2, paragraph 3);

iii) refer to "interpretative community" (p. 2, paragraph 2) in such a way as to identify the different resources that the Department will bring to bear on the subject as an academic venture (viz. scriptural studies, historical studies, etc.);

iv) specify this by referring to the scholarship that is already going on in the Department (p. 2, paragraph 4);

v) then focus in on the methodological orientation (p. 2, last paragraph) in order to demonstrate how the diversity of the disciplines can be brought into an orderly investigation of the subject matter of ecclesiology. This will bring the Introduction back full circle to the need identified at the beginning, and to how this Department can continue to play a significant role among the disciplines of higher learning at Concordia and in the province.

I'm not sure the top paragraph on page 3 is necessary. The reference to Lonergan College may be moved up to the beginning (opening remarks on history and heritage) in order to add definition to the "character" of the Loyola Campus.

### Dossier d'opportunité

Among others:

a) 1.1 Title: Remove the word "Christian"

-redundant given 1.2



- b) 2.1, line 2: I would not use the word "opposed". Perhaps "In contrast to..."
- c) 2.2, line 3: instead of "given a full experience....," perhaps "will be introduced to self-directed research..."

Also I would present the distinction between Option A and Option B a bit differently. Perhaps: Option A concentrates more on self-directed research, while Option B offers a wider course selection and is characterized by the twofold structure of practicum and research.

- d) 2.3. I would place the reference on page 5 in footnotes; drop the word "implored" (p. 6 line 3) and have a second look at the structure of the argument on p. 5 (less focus on "surely not desirable" and more on the value of developing vital theological inquiry as an academic discipline in order to meet real needs for understanding shaped by real challenges to society and culture.)
- e) 3.1 Current Status.

Would it not be better here to describe the role of the Department of Theological Studies (the nature of its existing programmes, the kind of courses it offers, including what is reported in 3.1.2, etc.) at Concordia and mention also the recent agreement with l'Université de Montréal instead of describing the Department personnel and their research interests. This will come back later on in the report (p. 20 section 8.1):

Should what is mentioned in Section 3.3. be introduced within this context?

- f) note: p. 9, paragraph 2, line 2. Read "Saint Paul University"; no abbreviation, no possessive form.
- g) 3.3. Collaboration. See item e. above.

Also in this section, p.10, paragraph 2. I would not go out of my way to say that most students will be "part-time". I think more hope should be put into generating a "full-time" core of graduate students.

- h) 4.4. Check the spelling of "enrollment" in this section.

The way Option B is referred to in this section makes it look like a bit of a "weaker" M.A.

#### Dossier pédagogique

- a) 6. Again, take a second look at the way Option A is presented in relation to Option B.
- b) 7.4 Separate an outline of "Degree Requirements" from "Course Descriptions".

In this regard, I have not found anywhere in the Proposal an explanation of the logic that accounts for the general structure of the programme requirements. Reference is made to Lonergan's method in the Introduction. However, how is this translated into the structure of the programme? Perhaps a paragraph or two at the beginning of this section informing the reader about how to view the coherence of elements in the programme would be helpful. See my own remarks earlier in this report regarding the core curriculum.

I recommend therefore that three sections be developed that explain for both Options:

1. logic of elements making up programme curriculum;
2. outline of programme requirements;
3. list of courses and seminars (e.g. p. 17, 7.6.1)
4. concise course descriptions.

c) 7.4.5. Define 2 Reading Courses: Option A; Option B

- aims are distinct in both cases.

d) 7.5 Academic Regulations

This section does not appear to deal with "regulations" (cf. Graduate Calendar, pp. 441-454).

e) 7.6.2. & 7.6.3. Give brief course and seminar descriptions of courses and seminars that will actually be offered in the programme. Regarding Method in Theology, see recommendation made earlier in this report.

f) 8.1 If necessary, incorporate information from pp. 6-7 of the Proposal here.

g) 8.2 See above in my report regarding Faculty and Workload.

Also, I would eliminate the section on p. 21 identifying professors with specific courses. Not necessary.

h) 8.3 I am not sure what paragraph 1 is really saying.

i) 8.4. See 8.2

Regarding experience teaching in graduate programmes, I think this information should be documented in each professor's c.v.

j) 10.1 Perhaps also identify existing grants received (e.g. p. 22, 8.3).

Further Points

a) There are several typographical errors in the report and, here and there, some awkward phrases. Perhaps someone with an "editorial eye" should go over the final draft of the report. //

b) Regarding the professors' c.v.'s I would recommend adopting a consistent model and format for all. //

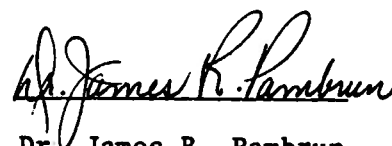
Such a model should also distinguish the different types and levels of publications (e.g. articles in refereed journals, non-refereed journals, book reviews, etc.) ✓

It should also identify the specific kind of experience each professor has had regarding graduate studies: e.g. courses or seminars taught at the graduate level, theses directed, memberships on examining boards, etc. ✓

CONCLUDING REMARKS

The Department of Theological Studies has presented an impressive proposal for an M.A. programme with specialization in ecclesiology. The orientation is well chosen and can respond to a real need in contemporary research. Its Faculty members are exceeding well qualified to support such a programme. Concordia University itself, with its longer experience in supporting graduate programmes, its already existing infrastructure (e.g. Services of the School of Graduate Studies), and the support of related departments, enhances the promise of success for such a programme.

As my report has already indicated, I would recommend that the curriculum be lightly revised in order to relate the individual academic activities more clearly to the work in ecclesiology, that some structure for at least minimal collaboration be set in place between Theological Studies and departments with courses in related studies and that the Department think of administrating the programme in the light of a larger core of full-time graduate students.



Dr. James R. Pambrun

March 28, 1993

M.A. IN THEOLOGICAL STUDIES

Dr. Pambrun is scheduled to meet with the following people in regard to the proposed M.A. in Theological Studies on Tuesday, March 9 and Wednesday, March 10.

Tuesday March 9

9:00 a.m. Martin Kusy, Dean of the School of Graduate Studies  
10:00 a.m. Ad Hoc Committee for Theological Studies (Chair, Dr. Florence Stevens)  
11:30 a.m. Lunch with Dr. Sean McEvenue (Director, Theological Studies)  
1:30 p.m. - 2:00 p.m. Paul Garnet, Assoc. Professor  
2:00 p.m. - 2:30 p.m. Pamela Bright, Assoc. Professor  
2:30 p.m. - 3:00 p.m. Russell Moroziuk, Assoc. Professor  
3:00 p.m. - 3:30 p.m. Students in Common Room  
3:30 p.m. - 4:00 p.m. Free time  
4:00 p.m. - Dr. Rose Sheinin, Vice-Rector, Academic

Wednesday, March 10

9:00 a.m. Dr. Gail Valaskakis, Dean of Arts & Sciences  
9:30 a.m. Dr. Florence Stevens, Vice-Dean, Curriculum  
10:00 - 10:30 a.m. Joseph Hofbeck, Assoc. Professor  
10:30 - 11:30 a.m. Christophe Potworowski, Assist. Professor  
12:00 - 1:30 p.m. Lunch, Martin Kusy, Christophe Potworowski, Bob Kavanagh

## **Ad Hoc Evaluation Committee Mandate**

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When the Council of the School of Graduate Studies receives a proposal for the introduction of a new master's or doctoral program, it strikes an **Evaluations Committee** to consider the academic merit of the proposal. The Council postpones its consideration of the proposal until the Committee has submitted its report.

The Evaluation Committee shall have the following composition:

1. Dean of Graduate Studies or Pro-Dean (Chair).
2. Vice-Rector, Academic.
3. Dean of the Faculty in which the proposed program is to be located.
4. Three faculty members chosen by the Council of the School of Graduate Studies. Whenever possible, two of the faculty members should be from the Faculty in which the proposed program is to be located and one should be from another Faculty.
5. One graduate student chosen by the Graduate Students' Association.

The function of the Evaluation Committee shall be to consider the Dossier d'opportunité and the Dossier pédagogique, as proposed, and examine them from the following points of view:

1. The Proposed Time of Introduction of the Program

- 1..1. The year in which the proposed program is intended to begin and its relationship with the Academic Planning Timetables of the School of Graduate Studies and the Faculty in which the program is proposed to be housed.

2. Curriculum

- 2..1. The academic content of the graduate program, including full details of courses, theses, and other requirements.

3. Faculty

- 3..1. The academic qualifications of the members of the department, and in particular the possession of such higher degrees as may be appropriate to the subject involved.
- 3..2. The experience and competence of the members of the department in academic matters, as shown by their general reputation, their accomplishments, and their professional recognition both inside and outside the University.
- 3..3. The fields of specialization of members of the department, as shown by their advanced studies, research, publications, and other evidence.
- 3..4. The experience in graduate level teaching by members of the department.
- 3..5. The size of the department, relative to the number of courses offered and the number of students to be involved in the undergraduate and the graduate programs.

4. Library

- 4..1. Size and coverage of the library holdings, related to the scope of the undergraduate and graduate programs.
- 4..2. Any additions to the library required to carry out the program.
- 4..3. Library-related computing facilities.

5. Computer Centre

- 5..1. Computing equipment and services required to carry out the program.

6. Plant and Equipment

- 6..1. The plant and equipment available to carry out the undergraduate and the graduate programs.
- 6..2. Any additions to the plant or equipment required to carry out the program.

7. Students

- 7..1. The sources and an estimate of the number of students who might wish to take the program.
- 7..2. The relevance of the program to local and national needs.

8. Additional Resources

- 8..1. Any additional or unusual costs associated with the program that have not been specified under other headings.

9. Future Development

- 9..1. Whether later extension of the program into other areas is contemplated, and whether such extension is necessary for the development of the proposed program at this time.

The Evaluation Committee shall examine the program critically and report to the School of Graduate Studies its assessment of the academic merit of the program and the adequacy of faculty, library, computing, and studio facilities required to establish and maintain the program at a high standard.

The Evaluation Committee shall obtain information from the department concerned, the Library, the Vice-Rector and Dean, and from any other source that may assist it in reaching its decisions. Representatives of the department proposing the program shall attend some meetings of the Committee in order to state their case and answer questions, but shall not be present when the Committee is reaching its final decisions or deliberating on its report. The Committee may invite anyone to appear before it in order to provide information, including expert consultants from outside the University.

After receiving the Committee's report, the Council of the School of Graduate Studies may consider it at once, but shall not vote upon it until a meeting subsequent to the one at which it is presented.

Revised October 1992